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**BRIEF and MODEST
REPLY**

To Mr. Penn's Tedious, Scurrilous and Unchristian

DEFENCE

AGAINST THE

BISHOP

OF

CORK.

Father, Forgive Them. Luke XXIII.

DUBLIN:

Printed by *Joseph Ray*, and are to be sold at his Shop in
Skinner-Row, over against the *Tholsel*, 1699.

BRIEF and MODEST
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To Mr. Penn's Tediious, Scurrilous, and Unjust

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BISHOP

7583-07

CORR.

Author, George Thomas, LL.D.

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Skinner's Lane, over ... the ...

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Brief & Modest REPLY to Mr. PENN's
Tedious & Unchristian Defence against
the Bishop of CORK.

THE Bishop of Cork being to *Vindicate* the Truth and
Himself, from many foul Imputations and virulent
Invectives which Mr. Penn in his defence of a Paper
of his own, styled *Gospel Truths*, has been pleased to
bestow upon both, in the first place thanks Mr.
Penn for having Printed both his own Paper and the Bishops
Testimony against it, at length before his Book. For the Bishop be-
lieves, that all sober and reasonable Christians, who shall read those
two over, and consider them, will easily acquit the Bishop from
the first of Mr. Penn's Imputations in his Preface, that he is a man
of a mind different from those who would have Strife amongst Christi-
ans abated, and who are against Quarrels and for the discouraging
Controversies in that holy and peaceable thing Religion. The Bishop
says, a peaceable Testimony against the sleight of Men, touching
whom it is questionable whether they be Christians or not,
and against their cunning Craftiness who lye in wait to deceive, is
no moving Strife or raising Quarrels amongst Christians.

Mr. Penn adds he gave his Paper to the Bishop in a private way
at a friendly Visit, upon his own desire. This is what the Bishop
called Writing in such a way, that it is hard to know what is meant.
If Mr. Penn mean, that either he gave the Paper to the Bishop
upon the Bishop's desire, or made that Visit upon the Bishop's
desire, in both senses the saying is utterly false; for both the
Visit and the Paper were a surprise and altogether unexpected
by the Bishop. But (to confess freely all the truth there can be

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* The Bp. was inform'd that Mr. P. discouraging of Penal-Laws, &c. did while he was lately in Cork say. He had a Kingdom of his own: which was understood of Pennsylvania.

By those y^e did not read & judge in & grossly inform y^e that Quakers call themselves x have a Kingdom but not of this world see p. 209 114-115. 129 22. 288 Satan Signol p. 70. 71

in this Colour) if it should be so, that Mr. Penn has amongst the other spiritual gifts, he pretends to, that of *discerning Spirits*, and knew that the Bp. was as desirous to see the * *King of Pennsylvania*, as he would be the *Pope*, or the *Great Turk*, or any other *Great Man of Sin*, supposing them in the Country; in this sense the Bp. acknowledges the saying true. He had a little Curiosity, which may pass for a desire, to see Mr. Penn. Then as to the Privacy of the Matter, Mr. Penn well knows he brought two Witnesses with him, the one a good Protestant, the other a Quaker: And his giving the Bp. that Paper before them both, gave occasion to the Bp. to suspect, there was some design in it. Had the Bp. received it privately indeed, that is without Witnesses of both sides, Mr. Penn perhaps had never heard more of it. And thus as to Mr. Penn's Preface.

The First charge in his Book against the Bp. is, that he did not prove such a Reader as he profess himself. Mr. P. would have had him such a Reader that had rather they should be in the right, than in the wrong: The Bp. never profess himself such: for either there also the Bp. understands not what Mr. P. means, or else Mr. P. desires a strange partial Reader, who should have more inclination and affection to the Quakers, (that is, his Adversaries) opinion, than to his own; Or who would rather be in an Error himself, than that his Adversaries should be in any. Such unheard of partiality as this, the Bp. admires Mr. P. should require, and confesses himself void of: But a very impartial Reader he was, which he took to have been Mr. P.'s meaning: And without prejudice both did he, does, and will own the truth wherever he finds it. And as to what Mr. P. so often objects that the Bp. has *Writ against him without any Provocation*, it is readily acknowledged: The Bp. neither had, nor has any *personal private Quarrel* with Mr. P. All he impleads him of is his *Doctrine*. The Bp. can return Mr. P.'s own words to him (p. 23.) *he has a respect for him, and desires not to be upon these terms with him any longer, than he thinks fit to make it necessary*, by spreading and defending such Principles, which tend to the subverting Christianity, at which no Bishop ought to connive.

To omit things less material, (p. 24.) he would insinuate the

the Bp. guilty of *insincerity* in saying, *It was the first time he ever heard the Quakers own the necessity of Christ, as a Propitiation, in order to Remission of Sins, and justifying them as Sinners from guilt:* And tells the Bp. where possibly he might have read it. *Ans.* Possibly the Bp. may have read more than either then he did, or now does actually remember. He never had so much as many of the Quakers Books, much less has he them in his Memory; but one he has now before him Intituled, *The Second Part of the serious Apology for the Principles and Practices of the People called Quakers:* By WILLIAM PENN. Printed 1671. In which (p. 148.) are these words. "*This [namely Justification by the Righteousness which Christ hath fulfilled in his own Person for us, in the words before] We deny and boldly affirm it to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World.*" This the Bp. does not understand to be owning Justification by Christ. He therefore now was glad to find Mr. P. more Orthodox in 1698, than he was in 1671.

But says W. P. *If the Bp. commends their believing in Christ as a Propitiation for Sin, he ought not to have censured them as short in any Fundamental Article of Christian Religion, for that all the rest follow from, or are comprehended in this, (p. 25, 26.)* Truly he ought. For 1. He does not find the Quakers to be so good at believing or drawing due consequences, or deducing and discovering, all the particulars, which are comprehended in generals. 2. It is not true that all the Fundamentals of Christian Religion, follow from, or are comprehended in this Doctrine, Christ is our Propitiation. Some of them (particularly mentioned by Mr. P.) do not thence follow: as, that there is a Holy Ghost, that he convinces Men of Sin, &c. Nay, not that (p. 34.) That Christ is Ascended; for he might have been a Propitiation and Sacrifice (as were those under the Law) and yet never have ascended, no nor rose again. 3. To tell Mr. P. thus much as to his Paper once for all: *Implication of Faith* is not a *Profession of Faith*. Remote consequences not mentioned, which yet 'tis possible may be drawn, must not be taken for a Confession of Faith. For he that deduces such consequences, is the person that truly makes them: And in such case the Quakers confession of Faith, would not

be made by themselves, who only laid down the Principle, but by the persons who deduced the consequences; which consequences, the Quakers would have liberty, to accept or deny as they pleased: For no one is bound to own all the consequences, which some will draw from, or affix to, his words.

Which last particular serves for an Answer, to much that follows, and fully Vindicates the Bp. for saying, that their Confession touching the being of GOD (or of *the First Article of the Creed*) by reporting it only thus, That *GOD is, and that He is a rewarder of all them that fear Him*, is imperfect. Can any thing be more manifest, than that here is not a word of GODs Creating the present World, or Supporting it by his Providence, or concerning himself about the *Inanimate* part of it, with a multitude of other particulars? "But says Mr. P. (p. 27.) by the *Bps. leave, He that belives in GOD, believes all that's necessary to the Supreme Being.* The Bp. demands, who knows what some Men mean by GOD, or will acknowledge necessary to the Supreme Being? A Great Man has told us, that with the Gentile World (*i.e.* far the most of Mankind) *what ever was above human condition, or the common Peoples understanding, was presently called a GOD: And so they made Thousands of GODs: Again, take GOD for the True Supreme Being, even they who acknowledge him such, do not agree in all those Attributes, which Christianity teaches of him; For instance, not in such an Omniscience, which comprehends the knowledge of all future contingents, nor in such infinite goodness and Philanthropy, as moved Him to give His only Son by Death, to redeem all Mankind; and in many other like points of Revealed Religion; and in a word, whereas Mr. P. saith that Heb. 11. 6. seems exprest for a Declaration of Faith in GOD, The Bp. takes the freedom to inform him, that it was not at all intended for a full confession of Christian Faith, as to that Article thereof, touching the Being, Nature, and Works of GOD; but onely of such an Initial or Natural Faith, which men had or might have without Revelation; for of the Faith of such, viz. Abel, and Enoch, and those who lived before the Flood, without any Revelation that we read of, he there discourses. Now what an easie prevention of all this im-*

perfection

perfection and uncertainty had it been, for Mr. P. and his Party to have said, *I believe in GOD the Father Almighty/ maker of Heaven and Earth/* but this had been confessing an Article of Faith, in a way beneath their Light.

Again, the acknowledging *future Rewards and Punishments*, (p. 28. 29.) no more infers the *Resurrection from the Dead*, or *Eternity of Torments to the Damned*, then any of the former points imply, what Mr. P. would have comprehended in them. The Heathens who in their way demonstrate the Immortality of the Soul, believed also different Estates, and so Rewards and Punishments in that Immortal Life, yet never thought of the Resurrection of the Dead; and some of them when they heard of it, scoffed at it, and called him a *vain Babler*, that Preached it to them. And if Mr. P. were a man of such a general Reading, as he pretends to, he would have known there was one *SINESIUS* a Christian Philosopher (to say no more) who profess, he could not believe the Resurrection of the Body, though he believed all the other Articles of the Apostles Creed. And being that Mr. P. is so well acquainted with the Doctrines and Books of the Socinians, as he pretends to be, the Bp. must return his Phrase upon him, that *it is Mr. Ps. fault and next to impossible he should be Ignorant*, that those who believe future Rewards and Punishments, do not all of them believe the future Punishments Eternal. The Bp. thinks also that there was such a Person in the World as *Origen*, and others called the *Merciful Doctors*, who believed future Rewards and Punishments, yet did not believe what Mr. P. would have inferred thence, the Punishment of the Damned to be Everlasting. It had been necessary therefore for him and his Brethren *explicitly* to have declared their belief of these two main Articles, *The Resurrection, and Eternal Torments*, even amongst the *Truths chiefly believed by them*, that we might have known the *Quakers* to be neither *Heathens* nor *Socinians* in these points; which herein it is plain they may be, notwithstanding their belief, that GOD is a rewarder of them who seek him.

In the end of p. 29. and all the 30. Mr. P. tragically exclaims against the Bp. for saying, that that Text of the *Three that bear Witness*

Witness in Heaven being one, (1 John 5. 7.) is not the sum of what the Holy Scripture teacheth, nor a sufficient confession of faith, of the Holy Trinity. He insinuates (which is utterly false) that the Bp. sleights that, as but a by passage, or of little Credit: For the wiping off Mr. P---s Alpersions, the Bp. appeals to what in his Paper he Writ: And further saith, it is *no bold attempt in one of his Station* (no nor one in a meaner) to say, that *one single Text of Scripture, does not contain all that the Scripture teacheth, touching an Article of Faith;* or as the matter in hand is, a Complication of Doctrines out of Three or more Articles of our Creed. Let Mr. P. insinuate what he pleases of the Bp. no man of Sense and Reason who considers this Text, and receives the *Nicene Creed*, and the *Thirty Nine Articles* of the Church of England, can say otherwise than the Bp. did. For let any Person read the *Nicene Creed*, and the First of the *Thirty Nine Articles*, and say if *All*, that is in that Creed and Article touching this Mystery, be *expressed*, or apparently *implied* in *that one Text*. And finally as to the B--ps saying the Apostle spoke, *what there he had occasion to say, and what was to his purpose*, is most true. Mr. P. demands what that occasion, what that purpose was? The Bp. answers out of *ver. 1. and 5.* It was *to prove that Jesus Christ is the Son of GOD*, (this the Apostle proves by *three Witnesses on Earth*, and *three Witnesses in Heaven*, *ver. 6. 7. 8.*) and by that means, to *settle the Faith and Hope of Christian Souls in the LORD JESUS*. This was his purpose, and not fully there to declare the Doctrine of the Trinity; which is no where done in any one Text of Scripture, but is to be gathered out of many.

To cut short in these instances, wherein Mr. P. thought it enough to confess his Faith, by supposing people would be so charitable as to infer from what he express, that which by no rules of reasoning would follow, all the World as well as the Bp. have reason to require of Mr. P. and his Party, a *more explicit confession of Faith*, if they expect to be accounted Christians: And that for other reasons than the Bp. has given: Especially, this for one, That a great Person amongst them, who professes as concerning their Principles he was deceived by them, thinking they

they had held sincerely the Principles, which by a more diligent search, he finds they hold not, assures us, and has Printed Testimonies out of their Books to prove, they deny, 1. "Faith in Christ, as he outwardly suffered at Jerusalem, as he rose again, Ascended, and now Sits at the Right Hand of God, to be necessary to Salvation. 2. Justification by the Blood of Christ outwardly shed. 3. A Resurrection of the Body that Dyeth. 4. Christs coming again, without us, in his glorified Body, to Judge the Quick and the Dead. Nay the same Person professes, as the Bp. has seen under his hand "That he really thinks he can prove "W.P. holds not one of the Articles of the Christian Creed, "soundly and intirely, and that none ever more plainly oppugned the Doctrine of the Scriptures than W.P. and his Parry. Upon so close an Evidence as this is, let the World judge, if the Bp. be unreasonable in demanding a better confession of Faith, than by meer *Innuendo's*, as necessary to their being allowed Christians. True indeed, now in his Defence Mr. P. tells the World he and his Brethren receive all the Articles of the Creed, called the Apostles, p. 97. But this may be reckoned one of the good effects, the Bps Paper has had, to bring them to this acknowledgment; and tis to be hoped they will be kept to it.

George Keith
in his Third
Narrative.

See Satian
Dignold &
first Section

See 2^d of
the same
p. 117

It would be as endless as needles, and (besides) would swell this Paper to too great a Bulk, to follow Mr. P. Page by Page, to the End, Replying to all his little Cavils and poor Evasions. A more Compendious way therefore must be taken. Which shall be 1. By reducing Mr. P.'s Answers and Arguments to some Common Heads, or Figures of Speech, which he uses; so contemptible in themselves, as that the instances of them are answered by being shewn. And 2. by singling out the more material Points, wherein Mr. P. Enlarges, and setting them in their true Light.

The several Heads to which his Answers may be reduced, are either manifest Impieties, or manifold arts of Uncharitableness and Disingenuity, much unbecoming a Christian, or even a fair Disputant.

Manifest Impieties are (1.) His falsifying the sense of Scripture, and then the words of it so plainly, that he cannot well seem
intensible

insensible of it himself. Thus, whereas our LORD said *John III. 20. Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* (Which passage to make look favourably to his purpose,) he corrupts the 2,1st verse and reads it thus, *He that loves the Light brings his Deeds to the Light, to see if they are wrought in GOD.* p. 10. 4. Whereas the plain meaning of the Text is no more than, *They that do evil seek to be hid.* (1 Thes. 5. 7. *They that are Drunken, are Drunken in the Night.*) They who do well fear not to be seen. To which sense every Nation has Proverbs, *Si factum est bonum quorsum tenebris opus est;* and with us *Truth seeks not Corners,* with many like; now contrary to the sense of Mankind, as well of the Holy Ghost. *W. P.* produces this Text as a proof of the Light within, and that it is to be *the Rule and Judge of our Life and Deeds, yea to credit, confirm and expound Scripture.* So does he too with like reasonableness *Eph. V. 11, 12, 13.* (2.) His plain reproaching the Holy Spirit in the Apostles, as to what they taught. Thus when he had no other way to answer the Bps Argument, for the Divine Authority of Baptism by Water, taken from *Acts X. 47. 48.* he says plainly. *In all which Peter seems more concerned to save his own credit, than to recommend or establish Water-Baptism.* p. 81. A man would think this were not expressing himself reverently on this tender point, or as he promised. p. 68. These for a Taste. Single instances under each Head, for brevity sake must suffice.

Manifold Arts of Uncharitableness and Disingenuity, the Bp. accounts these that follow.

1. Calumnious and Spiteful Insinuations, as p. 30. that he, the Bp. *believes not the Thirty Nine Articles.* [yet did *W. P.* never discourse with him, touching any one of them] with many like passages. 2. False Imputations, p. 69. He downright charges the Bp. for treating the Quakers with Levity and Scorn, as to the Language *Thou* and *Thee*. The Bp. Challenges him, to shew a light or scornful Expression in that his Paper. Nay rather than fail *W. P.* will impute to the Bp. his own uncharitable censures of him. The Bishop according to his usual way of plain dealing, and speaking home to mens Consciences, to the end they may search their

their Hearts, touching their secret and unseen sins, which are known only to God, and their own Consciences, dealt roundly with the Quakers, and put some Questions to them, conjuring them to put them to themselves, and Examine their own Conscience. For instance, the Bp. has long observed, and all Men may observe as Notorious, the Quakers eager pursuit of wealth, and their effectual, wily and secret ways of getting it. Now hereupon he bids them Examine their Consciences, "Whether their main end and study by their pretended Mortifications and renouncing the World be not to enrich themselves, and to make themselves a party considerable, &c. This Mr. P. makes one of the Bps. censures, and then charges it upon the Bp. as *the worst construction that the most irreligious and profane could make of their behaviour.* The Bp. did not affix it to them and all along avows, that he suspends any Censure or Judgment of them. He professes, it is not his right in this sense to judge. But he now demands of Mr. P. whether when Peoples Actions are suspicious, it be not reasonable for, nay the Duty of, a faithful Pastor, to conjure them to examine and judge themselves, which is all the Bp. did. Yet still Mr. P. goes on in this false imputation p. 117. *The Bp. (says he,) tells us he will not judge us, yet his whole Paper is one continued Judgment of us.* Sure Mr. P. does not know, or will not attend, what judging, as it means censoriousness, is. The Bp. most plainly judged not the Quakers *Belief in their Consciences*, but that Form, which Mr. P. and his Brethren *professed*, or (to use their own term) *declared*, in this Paper. And the Bp. stands to it, both the *Authors* and the *Paper* deserve another kind of *Censure*, then he gave, or attempted on Either. Notwithstanding Mr. P. sticks not upon this very reason to charge the Bp. of *Irreligion, making them as bad as bad can be*, &c. p. 117. God give Mr. P. more Charity and Reason; for this is plain censoriousness, and concluding without consequence. (3) *Sly Jeers*, p. 27. *I would have my Reader reflect on this, though he were as big as a Bp.* p. 40. [No Bp. in these three Kingdoms has the big and scornful look or deportment of Mr. P. especially when he is in the humour of it.] *The Bps. Hell — he keeps the true Hell to himself.* [God deliver

Mr. P. from it.] But let him answer, how the Bp. could more clearly have Express'd *Hell*, then by *Eternity of Torments*, the Term there used by the Bp. and declined by Mr. P. and his Brethren.

4. Wilfully false Constructions of, and overlooking the Bps. sense : Tergiversations, shifting, pitiful Evasions, &c. For instance ; " The Bp. had said, they do not in their Paper own " the Son of God to be so much as JESUS the (great Saviour, " who delivereth from the wrath to come,) or the CHRIST " (the great Prophet, Priest, Lord and King of the Church.) Mr. P. answers, *they several times call him CHRIST, admires at the Bps. palpable mistake ;* Does W. P. then know no difference betwixt CHRIST and the CHRIST ? betwixt calling a Person by his Name, and acknowledging his Authority, Office and Benefits ? Again, the Bp. requires them to Embrace and profess the intire Christian Faith, in the points wherein he has shewn them defective, that is, as he proved in above two thirds of the Creed. W. P. answers, *It would have become the Bp. to have told them, what he would have them believe,* p. 38. Could the Bp. have spoke plainer, then he does, when he names the Articles of the Creed : which Mr. P. say's he holds, therefore knows.

5. Inconsequent and trifling Inferences such are p. 31. *We call him the beloved Son of God, the only begotten of the Father — Therefore conceived of the Holy Ghost :* Mr. P. knows, *Solomon was named JEDIDIAH, [the Lords beloved.] David said to be his begotten Son,* Ps. 2. *His first born.* Ps. 89.27. Yet neither conceived of the Holy Ghost, nor born of a Virgin. Again in the same page, *He that confesses him, made Flesh, confesses him made Flesh by God, and therefore made holy Flesh :* Does not all the World know, that all Flesh is made by God, and do we hence conclude all Flesh is Holy, or conceived by the Holy Ghost. Many more may be instanced.

6. Contemptuous and scornful language : Such is that reflection, p. 61. *A Weak-head,* But let Mr. P. scorn the Bp. as much as he pleases, he must know that for Men to Affect non-sensical language, and pretend Conscience therein, and make it a mark
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of Godliness and Holyness above others, (the thing taxed by the weak Bp.) is, when considered, *a wicked kind of weakness*, or voluntary making fools of Mens selves; together with *an abuse of Religion* not to be endured: it was therefore no weakness in the Bp. to tax it, but a gross one, and more then weakness in *W. P.* to defend it.

To these may be added his Censures all along, favouring of nothing, but the height of spiritual Pride and Uncharitableness. As, *the Bp feels no share in Christ, the glorious Light of Men*, p. 47. He wants *Acquaintance with the Spirit of God in his worship*, &c. these and the like Mr. P. must account for one day. God alone can judge in this case.

To trouble a Mans self, to wipe off such dirt as this, would be almost as mean an Employment, as to cast it. 'Twill fall off of its own accord. To wave therefore all these and many other Heads of Mr. P's unhandsome dealing, which are only a disadvantage to his cause and himself, (to his cause that needs such a defence, and himself that could find no better,) the main part; in his whole Defence, that threaten doing hurt are; what he has of the *Light* within, of the *Sacraments*, and of that *great point of Difference* betwixt the Quakers and the Establish'd Church.

As to the first of these; the Bp. did say and still stands to it, *he knows not what to make of the Quakers Light within*; But as to the *true Divine Light*, or the *Holy Ghost* convincing People, by the *Holy Scripture*, applied to Conscience, of Sin, of Righteousness, and of Judgment to come, the Bp. acknowledges it, and bleisseth God for his share thereof. Notwithstanding he cannot yet perceive the Quakers, or Mr. P. himself know what they mean by Their Light. Mr. P. is a Man that had *Academic Education*, as he himself told the Bp.: and he often pretends to *Logic* and the Art of Disputing? Now from such a Person, when the *meaning of a Term* was demanded, some *regular definition or explication* of it, might have been expected; The Bp. had made four the most rational Constructions and Conjectures he could devise, of what they should mean thereby. And distinctly propounded these, to have drawn out from Mr. P. a distincter and more de-

finitive sense : In stead thereof Mr. P. rejects all with scorn and vile insinuations, and only heaps up phrales, and words darker and of more difficulty and uncertainty than the Term it self : For their farther meaning referring to *Barclay's Book*. The Bp. must tell Mr. P. that *his Brother Barclay* is guilty of the very self-same *unintelligible Banter*, or (if that Term pleases not) Cant, on this head with himself ; and no rational Man alive, can make sense of what he has writ thereon ; it being more contradictory and inconsistent than Mr. P's account. He in his V. Proposition, which is touching this Light, first, plainly perverts the Holy Scripture, adding expressly a new Term thereto, that he may prove Christ given as a Light to all : For he reads John III. 16. thus. *God so loved the World, that he hath given his only Son a LIGHT, that whosoever believeth in him should be saved.* As if either the Word a *Light* were in the Text, or Christ being a Light only, would have saved Men, without his suffering for sin ; to which that Verse particularly refers, as its immediate connexion with Vers. 14, 15. shews. Then he misapplies two or three other Texts, to prove this Light Universal. And in his Discourse on this Proposition §. 16. thus describes it. " We understand not, saith he, this seed, Light or Grace to be " an Accident, as most Men ignorantly do, but a real Spiritual " Substance, which the Soul of Man is capable to feel and apprehend, from which that real spiritual inward birth in Believers arises, called the new Creature, the new Man in the " Heart. Yet this he tells us in his V. Proposition above mentioned, is the Purchase of Christs death for every Man, *Lightening the Hearts of all in a day* : And he adds in his VI. that the Knowledge of Christs Death and Sufferings as declared in Scripture, is not absolutely necessary for making People partakers of this Light, and that they have erred who have taught it is. He goes on and proves it after his way, (§. 14.) to be a Substance not an Accident, because it subsists, [the Bp. by the way does not think this to be Scripture-Language, such wherein, as Mr. P. says, they always teach, it subsists he says] in the Hearts of wicked Men, even whilst they are in their wickedness. Then, of their feeling it, yea anon tasting, smelling, seeing it, handling by vertue of it the things
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of God [which yet are certainly all spiritual things] and of their certain Experience thereof, and that they are able to make it appear to be true, he talks much. Now that our Lord Jesus should by his death have purchased for all Men and Women a new Spiritual Substance, which subsists in all even in wicked Men, and in a certain day inlightens them all, so as they may be saved, and that even without the knowledge of the Gospel, that People should be able to smell, and feel, and handle things which being intellectual and immaterial, can no wise be incident to these senses, nor are ever so much as Metaphorically said to be smelt, or handled, the Bp. does aver unintelligible, that is Banter. And such is also his further Explication of it, §. 13, 14. p. 94, 95. too long to transcribe. And as for their reply which must be expected, that *the Bp. is a carnally minded Man, to whom all this seems strange*, it shall be answered anon. In the mean while it must be demanded of Mr. P. what is become of his double record? *The knowledge of the Scripture though comfortable and profitable is not needful*, saith his Brother B. to whom he refers the Bp. for better understanding their Light: Which Light though both of them say, they feel and can make it appear to be true, the Bp. professes sincerely, he can not from any thing they have made appear, apprehend intelligible. But by what has been produced out of *Barclay* in his own Words it appears Mr. P's double and agreeing Testimony of the Light within, and the Scriptures of truth without, is but a new bubble upon the World: A thin leaf of Gold, to make the Poysonous Pill of their Light within go down with less reluctancy or even suspicion.

Yet when he has thus gloss'd the matter, he sticks not to alledge *all the best and first Reformers* Zwinglius, Luther, Melancthon, Calvin, Beza, Bucer, Peter Martyr and Erasmus too, also our Excellent Martyrs, viz. Lambert, Rogers, Philpot, Bradford, Hooper, Woodman, &c. to concur in this Assertion and Testimony; much at the same rate that he cites *Clemens Romanus, Tertullianus, Gregory Nazianzen, Clemens Alexandrinus, Augustin, Gregory the Great, &c.* And within a few lines more *Petrus Be-lonius, Gratian, Cardan, Luther*, without producing one Word

out of them, or referring to any treatise or page. After all which Pomp Mr. P. must not take it ill, if he be told, he cites Authors like a Man that never read them, or rather like one that never saw them. *Zwinglius* who has writ the least of the Foreigners of the first Class he mentions, has three thick Folio's, oftner are they bound in four. *Luther*, besides the Collection of his Works printed at *Wittenberge*, in 7 Folio's, has one more of *Postills*; and his *Colloquia Mensalia*, make up another, and there are other lesser peices not contained in any of these. *Calvin* in the Old Edition, eleven Folio's, besides diverse French Works, never translated into Latin; Now to add no more. Being that no Answer can be returned to an Argument from a Testimony, till the Testimony be produced, which ought to be in exprefs Terms, all this Allegation ought to pass for nothing. But because he and his followers may not go on in insulting too much, the Bp. fairly avers, and takes upon him to prove, if Mr. P. or his Abettors shall deny it, that the principal of these Authors, we will take the four first, (which as to time should have been ranged in this ~~the~~ Order, *Luther*, *Melancthon*, *Zwinglius* and *Calvin*,) as well as all other the Reformers, or reformed, generally hold, (amongst other points) these three that are expressly contrary to what the Quakers reach of their Light within. They maintain (1) The Necessity of Revelation, or that the Knowledge of God by Scripture is necessary to Salvation in an ordinary way. This is expressly contrary to a Light within, the purchase of Christs death for every Man, enlightning all in a day, even without the Knowledge of Scripture. (2) The Divine Authority of the Holy Scriptures, and that all Illuminations of the Spirit, or pretended motions thereof are to be tryed by the written Word. This is contrary to making an Imaginary Light within the Rule of Mens Actions, and that even without (or sometimes, as it comes to pass in their *Vagaries*, against) Holy Scripture. (3) The Scriptures being its own Expositor; or that particular Texts are to be interpreted by others, or by the Analogy of Faith, and not by a private pretended Light of Mens own. If they shall say, the Bp. wrongs them, in saying, they make their

their Light within ~~the~~ the Rule of their Actions at any time, without or against Holy Scripture, besides what may be produced out of their Books by way of Doctrine, (and particularly out of *W. P.* p. 105.) Let them answer amongst others, to these two matters of Fact, known all over the County of *Cork*. One *Knight* on a certain Lords-Day, in the time of Divine Worship, stripping himself and leaving his Cloaths with his Brother in the Church-Yard, came wrapt in his Cloak, into the middle of the Congregation, and placing himself before the Minister, then in the Pulpit, after some time threw off his Cloak, and stood there stark naked (not so much as covering his *Pudenda*) but crying out *Behold here the naked truth*. Again ——— *Workman* in the Town of *Ross* in the same County, gave out for a Miracle, he would Fast (*i. e.* Eat nothing) for Forty Days; and having Fasted many of them, being examined, utterly denyed he had Eaten any thing, onely said he had washed his Mouth with Water: But though he gave off before the Forty Days were near at an end, yet it was discovered, that in a Rick of Beans near his Chamber, he had made a great Hole, and devoured a suitable quantity of them. If these Men acted *by a strong impulse of mind*, as the First of them is reported to have said he did, the Bp. demands of Mr. P. *Whether every strong impulse of mind is to be followed, as being the Light within?* If not, what Rule have we to try the Light within by? If it be said Scripture; agreed: But can Mr. P. produce a double and agreeing Record for these, and the like Actions? If he cannot, let him no longer palliate matters; but instead of seeking excuses, confess plainly the ground of his Brethrens miscarriage, to be the dangerous principle he and they have taken up, and let him profess he is now for reforming it; but let him and them do it thorowly and effectually: For there is no project so wild that their pretended Light within may not lead them into. The Bp. could within this County have assigned more Frantick, yea immoral instances, the effects of this pretended Light, but for diverse reasons he has forborn them. And this is all he now thinks needful to say, as to the Light within.

But Mr. P's Citing of Authors being now mentioned, notice

tice should be given of his repeated *Cunning*, as well as Unfaithfulness, in citing another particular Writer against the Bp. *His Cunning* (and Mr. P. ought to have remembered who lately Printed that amongst his Maxims, *Cunning Borders upon Knavery*) in that he never produces his Authors Words: And his *unfaithfulness* in representing the sense widely different, if not contrary to what it is. *Onzelius* in his Notes on *Minutius Felix* tells us, the Primitive Christians forbore the Heathenish Customs, and particularly therefore they rejected the Custom of Crowning their Dead with Garlands: This Mr. P. refers to (if he refer to any thing to be found in that Author) to Justifie the Quakers affecting Dresses, different from other Christians of their degree: Is there no difference betwixt Idolatrous Rites, and the innocent Fashions of Christians ordinary Apparel! But to return to *Minutius*, whereas *Cæcilius* the Heathen had there objected to the Christians, that as soon as they saw one another, they knew each other [*Occultis notis & insignibus*] by secret Marks and Signes; *Octavius* the Christian Answers, they knew one another onely by their Innocence and Humility, not by any Bodily Mark. This the Bp. takes to be rather against the Quakers singularity in Dresses, Fashions and Behaviour; And as to their Language after all Artifices, Mr. P. has not been able to produce, (which was a pressing point of his Business) one Precedent or Shadow of a Testimony, that the Primitive Christians used not the ordinary Civilities in their common Discourse and Salutations; but affected a different Style or Way by themselves. Contrarily he might have remembered, that the beloved Disciple, being to Write to a Christian Sister of Quality, Salutes her by an Inscription, *To the Elect Lady*.

The next Head worth taking notice is *Baptism*. Touching which the Bp. sincerely professes, he Mourns to see Men so hardned as it appears, by Mr. Ps. wresting Scripture to elude the Truth, he is, in this matter: Mr. P. first in a manner confesses himself put to his Shifts ——— *I am sensible of the disadvantage I am under*, &c. saith he, p. 68. yet proceeds he to shift on; But to reduce all into as short a compass as may be: The Bp. had avouched those words of our LORD *Matth. XXVIII. 19.*

to be an Institution and Command of Baptism with Water: And gave two substantial reasons, which he holds to. " 1. Baptising with the Holy Ghost (said the Bp.) was not in the Apostles power. Therefore it could not be the thing commanded them. 2. Baptising with Water was the Apostles and Primitive Practice, and has been ever since, the Practice of the Church. To the First of these Mr. P. answereth it is not true, and to make that good alledges *Acts X. 44. While Peter yet spake these words, the Holy Ghost fell on all those that heard the word:* Hence he infers that Peter Baptised Cornelius with the Holy Ghost Now was there ever any thing more impertinent and inconsequent? *While Peter spake, &c. the Holy Ghost fell on them, &c.* Therefore (which was the Point to be proved) was it Peter's Act, and in his power to Baptise with the Holy Ghost: No; *The Spirit breatheth where it listeth* John III. 8: But GOD, says Mr. P. *by the Apostles did Baptise Believers with the Holy Ghost,* Did he so? Then 'twas GOD Baptised them with the Holy Ghost, and not the Apostles. They were only instruments at pleasure; as long as the Act was not principally theirs, it cannot be concluded hence to have been in their power. *Baptising with the Holy Ghost and with Fire* (the words Mr. P. alledges p. 69. and runs upon) was a special Prerogative of our Lord Christ, predicted only of him *Matth. IV. 11.* and fulfilled only by him (*Acts II.*) not by any man ever living. The Bps. First Reason then is true.

But *his Second* (says Mr. P.) *seems to be defective and short,* yet all the substance that Mr. P. speaks in 12 or 13 Pages to prove it so, is, *Practice is no Institution.* Nor was the Bp. so weak as to pretend it is. But by Mr. Ps. leave, continued Practice in obedience to Command, and such Practice allowed, urged and re-inforced by the Holy Ghost, is a good Explication of the sense of the Institution, or of the words of the Command. The summ of the Command was, *Baptise them that Believe.* The summ of the Practice pursuant is, *All those that believed were-* by the Apostles or Persons Commissionated by them, *Baptised with Water.* Yea though they had been before Baptised with the Holy Ghost, as the Bp. pleaded from *Acts X. 47.* Was ever any Institution more clearly evidenced and asserted? As to all



Mr. *Ps.* *aggravating Excursions* on this Subject; he full well knows the Church of *England-men*, no more allow Water-Baptism to be sufficient to the Salvation of adult persons, without the New Creature, or Baptism of the Spirit, then he does. But some Persons have the faculty to be blind when they list; to contradict and accuse, even against their own Sense: Thus as to what Mr. *P.* has Replied touching Baptism.

As to the Lords-Supper, that stands upon the same unmoveable Foundation with Baptism, *viz.* our LORD's Institution, and the continued Universal Practice of the Church. To what the Bp. had mentioned of the first of these Mr. *P.* excepts in these words. "The Bp. will have this Supper Four times repeated in the Scripture of the New Testament, besides that of the Apostle *Paul*, which must be his mistake. Whereto the Bp. says, To report his words thus, is not Mr. *Ps.* mistake, but in all appearance his wilful prevarication. The Bp. said, *no Command could be more express then that touching the Outward use of Bread and Wine in the Lords Supper, Four times repeated*, [namely the Command] *in the New Testament*; and that *St. Paul adds* (as a reason of the Command, and Argument for its Observation) *it is a shewing forth the LORD's Death till he come*. All this being undeniable, Mr. *P.* that he might have something to except against, was forced to misreport the Bps. words. Is there not a vast difference betwixt these two Assertions, *This Supper was Four times repeated*, and the *Command for this Supper is Four times repeated, or recorded in the New Testament*? Which last was most evidently the Bps. sense.

But, having to his Credulous Readers (that is his own Party) convinced in his way (that is charged) the Bp. of a mistake, he proceeds (to what is more dangerous) plainly to diffuse his Poison. "This coming of CHRIST was Spiritual ——— and "the words may reasonably be Read [he means Paraphrased] "thus, *Eat this Supper of outward Bread and Wine, till I come and Sup with you, and be your Supper, that am the Bread and Wine from Heaven, &c.* [By Mr. *Ps.* favour the Scripture no where stylerh CHRIST *Wine from Heaven*. In respect of the Union of the Saints with him he is styled a *Vine*; and his Grace

or Spirit in respect of its indeficiency *Water*, and *Living Water*, but no where *Wine*. This a fetch of Mr. *Ps.* who (as his Brethren) uses to make Scripture for us, as well as wrest it.] But as to the Interpretation by him advanced. Though here be a Doubt or Ambiguity raised, where there is none, yet suppose (not admit) the Text doubtful: However, let that be the sense of it, which the Saints in Scripture, ever understood to be such. If then they, in whom CHRIST JESUS was already come, and in whom he dwelt continually, even by the power of his Spirit, did notwithstanding this, some of them dayly, others every Lords-Day, celebrate this his Supper, Then this shewing forth his Death *till he came*, was not by them understood of his *Inward* and *Spiritual*, but of his *Second Outward* coming to Judgement. For in such Case, feeling so fully his being come in their Hearts, they would have desisted. But notwithstanding their having received the Holy Ghost, and CHRIST's dwelling in them by his Spirit, they in some places, and while the Disciples dwelt together in Common, dayly Celebrated the Lords Supper (*Acts II. 46.*) and in others, where they were dispersed amongst the Heathens, they met on the First Day of the Week to Celebrate it: (*Acts XX. 7.*) Therefore the Saints in Scripture, had no such Notion of our LORD's coming in this case, nor did they understand it as Mr. *P.* has wrested it of an inward, but of an outward coming, as the Church Universally has ever taken it since that day, to this present.

Mr. *P.* has another touch, which may stumble some, for laying aside Baptism and the Lords Supper. "These visible Signs" (saith he) which the Bp. calls the Badges of Christianiity, "are not made an Article of any of the antient Creeds. —" "Had they been of that importance, they are by some esteemed, "we cannot think they would have been forgot, by the Compilers of those Creeds. *Ans.* Nor were they forgot. Mr. *P.* either was never Catechised, as he ought to have been, or has forgotten what he was taught, to be the meaning of that Article. *I believe the Holy Catholick Church, the Communion of Saints.* That is in short, I believe all the Faithful are made one Body by Communion in the same Faith, Covenant and Ordinances of Worship,

ship, especially Baptism and the Lord's Supper. But in the Constantinopolitan Creed which was Compiled about the Year 379 or 380, when Re-baptising of Hereticks had been for some time matter of Controversie, and had turmoild the Church, it is exprest, *I believe one Catholick Church; I acknowledge one Baptism for the Remission of Sins.* That is, Persons being once Baptised, and thereby ingrafted into the Church, ought not to be Baptised again; which is the true sense of one Baptism, and not what Mr. P. suggests. Further, were Mr. P. such a thorough read Man as he would seem, the Creeds of the *Waldenses*, to whom he would have us (as he pretends) more conformable, might have satisfied him in this point. In one of which, presented by them to *Uladislaus* King of *Hungary* (extant in *Fascic: Rerum expet: & fugiend.* p. 162.) there are two distinct Articles, one of Baptism, the other of the Eucharist, too large to be here intersed. And in another more brief which is to be seen in *Hovedens Annals*, fol. 319. we have these words. "We believe that no man is saved who
 "Eats not the Body of CHRIST, which Body is not Consecrated but in the Church, and by a Priest. We believe also
 "that none is saved unless he be Baptised, and that Infants are
 "saved by Baptism. This Creed is also produced by Arch-Bishop *Usher*, in his learned Book *De success: & stat. Christ. Eccl. cap. 8.* To mention the Creeds of other Churches, would signifie little in Mr. P's. opinion: and the Bp. knows not how much Authority, he will allow the poor *Waldenses* now, when he finds they are against him; but let him take it as he pleases, he must know the consent of all Christians, from the time of the first Institution of the Lord's-Supper, as has been shewa, runs against this his Per-
 version of the Text. To sum up all in brief that has been now said, of the Sacraments. The Bp. says to Renounce or cast off the outward Badges of the Profession of Christianity, which our LORD CHRIST Instituted, and his Apostles delivered, and which the Apostolical Churches received, and constantly practiced, which all Christian Churches ever since have held to, is to renounce or cast off the outward Profession of Christianity. But M. P. and his Party renounce or cast off these outward Badges of the Profession of Christianity, which Christ-Jesus appointed
 and

and his Apostles delivered, which the Apostolical Churches received and constantly practiced, which all Christian Churches ever since have held to. Therefore Mr. P. and his Party have renounced or cast off, the outward profession of Christianity, that is, outwardly are no Christians. As to their Hearts, the Bp. leaves them to GOD, and Judges not. And thus as to the Sacraments.

The last Point, which the Bp. thinks of moment in Mr. P's. Book yet remaining untoucht, is *The great difference or Ground of Dissent betwixt the Quakers and the Establish'd Church*, and this Mr. P. tells us is the *great Carnality and Emptiness both of Ministers and People, under the profession of Religion amongst us — A humane and lifeless Ministry and Worship, together with the great Worldliness of Professors — The Ministry being made a Temporal Preferment — Turning Alms into Dues, and by Law making Gifts Rents.* p. 97, 98, 99. &c.

(1.) As to Carnality Mr. P. must not be offended, if he having exempted himself and Party from all this Guilt, and charged it upon the Establish'd Church and Ministry, the Bp. hereby enforced speak out. He says then that if Eating the Fat, and Drinking the choicest, be Carnality, if minding worldly Gain, and being so intent on it Day and Night, as to pass most Days in the Week without a Prayer to GOD, either in publick Assembly or Family, if the slyest ways both to get Money, and keep it be worldliness, he knows no sort of People, according to the degree of each, more given to these Vices than the Quakers. There is nothing to be Eaten which is better than Ordinary, that comes into our Markets here, which the People observe not presently bought up by the Quakers. They are still the earliest and best Chapmen every Market-Day, for such Commodities, and much good may they do them. — The Bp. could mention more scandalous Particulars or Instances, both of Carnality and Worldliness amongst them; but it is not agreeable to his Temper. And indeed how they should be a *Heavenly minded People* who so much restrain Prayer, that is, lay a side, forbear or neglect it, as to common Practice (at least have done so till of very late Years, and defended the same, as the Bp. could

could speak upon his own knowledge) is not accountable. Next, as to the point of their *being Spiritual*, because we of the *Establisht Church* are often taxed of want hereof, and so charged of being unable to understand the Works of the Holy Ghost, which they feel, Mr. P. must give the Bp. leave to be a little more particular also on this Term.

Let Mr. P. then know, that whatever mens attainments may be, it is not good to *boast* so much of their being *Spiritual*; and greater *boasting* certainly there cannot be, than for men to *claim Spirituality* to themselves alone, and pronounce all the rest of the Christian World Carnal. To speak to the true Notion of Spirituality: such Spiritual Persons, as Mr. P. pretends to be, and as the Apostle speaks of, 1 Cor. XI. (the place so much insisted on by Mr. P. p. 53, And ever and anon alluded to, by him and his followers) neither Mr. P. is, nor any Person that we know, now living. Namely they can none of them Preach in demonstration of the Spirit and Power. ver. 4. They have not those extraordinary gifts of the Spirit, as that they are able to speak with Tongues, and Prophecy, or to Heal the Diseased by word or touch, or to tell us the secrets of mens Hearts. Which Miraculous powers were the demonstration of the Spirit their intended. They cannot by such works convince the World, that they have Mysteries, and the Wisdom (which has been hidden from the very Princes and Wise-men of the World) revealed to them by the Spirit of GOD, as those Persons had, ver. 10. The knowledge of CHRIST Crucified, and GOD's design of saving Mankind by him; of making him to us Wisdom and Righteousness, and Sanctification and Redemption, (1. Cor. I. 3. The Mysteries St. Paul delivered to the Corinthians) were not by our Quakers attained by any other Revelation, than that of Scripture: nor could they ever have been attained unto, much less proved, by Mans Wisdom or natural abilities and methods ver. 13, 14. But those things Paul and others then spiritually received (namely by Revelation of the Spirit as ver. 10.) Now such Spirituality as this, (Let Mr. P. pretend to what he will) is long since ceased, and it was foretold it should cease. Whether there be Prophecies they shall fail, whether there be Tongues they shall cease, whether there be
Know-

Quakers

Quakers pre-
tend to this
see & make
it gross.

Knowledge (of such inspired kinds as above) *it shall vanish away.*

1 Cor. 13. 8. Accordingly all these as to what was Immediate and Extraordinary, we see long since not to have been in the Church.

And further, as to those Heroick or Transcendent degrees of Holiness, (or of all Christian Virtue) so suddenly infused into many Primitive Saints, and accompanying the aforesaid Miraculous Gifts, at the first great effusion of the Spirit, whereby men were after a sort created Saints, of the first Magnitude, the Bp. is well assured, that the experience of Mankind has long amply convinced the World, this kind of Spiritual men are ceased.

People are now made holy by the use of outward means, and grow up in Grace by degrees. Yet in both cases, as to Gifts as well

as Holiness, there are those who, by Analogy and Proportion, may be still termed Spiritual; that is, there are Persons who by Study and Industry, attain to speak with Tongues, &c.

Others who having from the Holy Scriptures, which were Indited by the Spirit of GOD, learnt *the mind of the Spirit*, and

been in their Hearts persuaded of the Truths and Duties they

thence learnt, and felt their Souls strongly moved, by the power of the Spirit, under the Ministry of the word, to the Perfor-

mance of such Duties, have yielded themselves, and submitted to the Conduct of the Holy Ghost, leading them by Scripture

into all Truth, as well as Holiness. They allow themselves in no known Sin, nor in the neglect of any known Duty; If they are

overtaken through human frailty by any Evil, they immediately repent and return, with new Zeal, to their Duty, purging them-

selves [to their power] from all Filthiness, both of Flesh and Spirit.

Now having their Hearts habituated to such new Life, which by the power of the Spirit they have been brought over to, these

Persons may justly be called in their degree Spiritual. And having their Passions mortified, their Sense and Belief of true

good changed, their Counsels and Wills by such belief guided and governed, they do certainly judge at another rate in all cases of Practice, than they themselves did, or the vain, giddy,

worldly, wicked part of Mankind do. They have their daily frequent retirements to Devotion, and (besides) their Hearts

even amidst their common business much with GOD. Their

thoughts

thoughts and affections dwell much in Heaven, and they are ever and anon in their Souls, breathing and secretly gasping after their Country. Now let such Persons as these be allowed to be Spiritual: and if so, the Bp. lays, he doubts not but there will be found more such who are no Quakers, than who really are. Particularly, the Bp. claims to be such a one himself, and Challenges Mr. P. to prove the Contrary: And being in this sense (which is all by any can be justly pretended to) a Spiritual Man, he is able thus *Spiritually to discern the things of GOD*, to discourse of them with feeling and favour, and he thanks GOD, he is no stranger to such Light and Operations of the Holy Spirit, let Mr. P. censure or say what he pleases: In the mean while, the Bp. does not Monopolise Spirituality either to himself, or the Church he is of: But touching both, rather chooses to take up the words of the Holy Apostle. 2. Cor. X. 12. *We dare not make our selves of the number, or compare our selves with some that commend themselves, but they measuring themselves by themselves, and comparing themselves amongst themselves (perhaps) are not wise.* And thus much as to the Quakers imputing Carnality, to those of the Established Church, and ingrossing Spirituality to themselves.

(2.) As to our Emptiness, The Bp. craves pardon if he be at a loss, what Mr. P. means hereby. If Emptiness signifie the Ministers Sermons being barren (with little Substance or solid Matter in them) the Quakers are much more guilty, as far as ever the Bps. Experience could reach: Witness the first things they Published, if compared to the Printed Sermons of the Conformable Clergy. Since Mr. P. Accession to them, it must be confest he has much improved them, and brought them to Write what looks like Sense and Coherence: But the Bp. would willingly know of Mr. P. what there was in *Betty Wheadons* holding forth, who on a certain day spoke in their Meeting, after Mr. P. at Cork, and would be heard, when he put his Hat before his Face and Laughed? And whether She be the only Person, from whom in their Assemblies he has often heard such Stuff. Let Mr. P. be ingenuous, and no more of this.

Lastly, That the *Altars* being made a provision for those who
with

wait on the Altar, should alienate any Mens minds from Religion, seems as monstrous, and unreasonable injustice, as well can be imagined; and if there be any truth in that of the Apostle, (1. Cor. IX. 13, 14.) most contrary to GOD's Ordinance. It appears that grounds of offence are very scarce, when this is made one. Such things as these are said, because something must be said. A Man who considers this, will be strangely tempted to an unlucky guess, whence that Person has taken in his Principles, who would have so great a body as the Ministry in these Kingdoms, all to become somewhat like Mendicant Friars. No Rents or Dues must be allowed them, but Alms and Gifts. What then? Are they likely to be more sincere in their Doctrine, by being put to please Men, that they may give them an Alms? Miraculous supports are ceased with Miracles themselves. The Bp. does not aggravate the matter. Mr. P. no where moves that those Laws made, repeated and continued for so many Ages, which forbid Ministers to exercise Merchandise, Mechannicks, or secular Employments, may be abrogated or taken away. If then being forbid otherways of getting a livelihood, their Lands and Tythes must be denied them, there remains nothing for them, but going a Begging; and would this mend the manners of the World, or make Mankind more readily or more firmly believe Religion? If Mr. P. be not *Popishly affected*, which has been long feared of him, (and that on very likely grounds) it may be suspected hence, that he has a greater kindness for Atheism, then is consistent with his Profession; in as much as he is so much Offended, that there is an order of men honourably maintained, whose business it is to keep up sober Religion, and the true old Christian Faith in the Nation. The Bp. doubts not to affirm, that take away the Established Ministry (which in moral speaking cannot subsist without a maintenance) and let our Parish Churches be left destitute of learned Preachers, not onely Popery in some places, but Irreligion and Barbarity more generally would soon ensue.

But notwithstanding, and in spite of all such ill Consequences, if *they who Preach the Gospel do live upon the Gospel* (as St. Paul allowed they should) in Mr. P's. Judgment, they must be

all *Hirelings* and *Hypocrites*, and the *Bp. himself need not look far for such* ——— *He is too sensibly instructed in this affair*, says Mr. P. for a parting Blow. Whereto all the Defence the Bp. makes, is to appeal from this Sentence, to the searcher of all Hearts, who knows, that as he inclined from a Child his tender Heart, to prepare for the serving him in the Ministry, and through great Difficulties brought him to that Office, so gave he to him a free and resolved Soul, to go through all, what ever should come, whether ill Report, or good Report, Poverty or Riches, &c. Nor does the Bp. doubt but Thousands of his Brethren in the Ministry, can as honestly as himself appeal from Mr. Ps. usurped judicature to that juster Judge. The Bp. mean while, for himself, hereby summons's *W. P.* to appear before GOD shortly at his Tribunal, to answer for his Censuring him as mercenary, an Hireling and an Hypocrite, &c. And is further bold to tell the World, that both he, and divers of his Brethren with him, in a certain City laboured in the Ministry both Night and Day, when they had neither Lands nor Tyths, nor other Revenues to support them: And that in the height of Dangers and depth of Spoils, they failed not to feed their Flock with Diligence, Constancy, and Courage: That the very Persons, and others of their Party, who now call that *spoiling* which is but making some of their Party pay a small pittance of *legal Dues* that they can well spare, were at that time in power at Court or otherwise, and instead of *Preaching* (which they pretend themselves to be specially called to) were *directors of the publick Counsels*; for no good, or much mischief. Again, if that may prove the Bps. Christian Spirit, he can say, maugro Mr. Ps. Insinuations, he never Persecuted Quaker, no nor any Virtuous and quiet Dissenter, when he had the most power. He has been in many cases tender, not only of their Persons, but even of their good Names; and particularly has hindered a certain Person from publishing Memoirs of Mr. Ps. Life, of his turning Quaker, of his business at St. Omers, &c. All these things and many others the Bp. could say for asserting his own and Brethrens Innocency and Sincerity, and thereby aggravate the Vile and undeserved Treatment, Mr. P. has bestowed upon him.

him in his unhandsome Piece: But he checks his Pen; and instead of aggravations adds only this Prayer, That GOD will forgive all to Mr. P, and his Brethren; and bestow upon them a Spirit of true Faith, Meekness and Peace; of Heavenly mindedness, Charity, Mortification, and all the Graces they pretend to; And that their Hearts may be one day found as void of Error, Pride, Scorn and Peevish Rancor, as Mr. Ps. Book is full of the Expressions of them all.

Cork Mar. 21.

169 $\frac{8}{9}$



ERRATA.

Page 11. line 13. blot out of. p. 13. l. ult. r. Cardan. p. 14. l. 19. blot out 19.
p. 15. l. 1. blot out the.

FINIS.